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ABSTRACT

Suggesting that more study and understanding of Islam vis-a-vis the West could open more effective channels in intercultural communication, this paper addresses Islamic world views and values as they undergird the communication process. Although generalizations about Islam are difficult to make, the paper states that Islam is the second largest religion in the world, and includes 45 Muslim countries as well as Muslim communities in other countries. In an overview on the historical emergence of Islam, the paper discusses its founding principles. In the next section on characteristic Islamic values, the paper traces the historical development of the religion and its 2 branches of government, Sunni and Shi'i--Sunnis now constitute 85% of the Islamic population. Focusing on recent years, the paper finds that changes have occurred that appear to greatly shape Islamic world views and values reflected in the communication with and within that religion. The paper offers a summary of values generally attributed to Muslims: collectivism, egalitarianism, fatalism, and verbalism. Noting that today, after the impact of colonialism and Western imperialism on the Islamic world view, it is inaccurate to assert that "there is no separation of church and state" in Islam, the paper nevertheless finds that many Muslim leaders are "walking a tightrope" trying to persuade their followers to accept the good about the West. The paper concludes that whether Muslims are highly conservative or moderate reformers, the rest of the world can practice with them the communication principles of openness, provisionalness, empathy, and equality. (Contains 13 references.) (NKA)

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ISLAMIC WORLD VIEW AND GLOBAL VALUES VIS-A-VIS EFFECTIVE INTERCULTURAL COMMUNICATION

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INTRODUCTION

The term Islam or Muslim probably brings few pleasant images to non-Islamic Westerners. Some find it synonymous with fanatics or terrorists, such as those involved with the frequent bus explosions in Jerusalem or the mass bombing of the U.S. barracks in Al-Khobar, Saudi Arabia. After the suicide explosion and killings in Lebanon, Newsweek ran a story describing Islamic bombers:

> Over the centuries, the winds of fanaticism have blown up a merciless throng of killers: the assassins, thugs, Kamikazes--and now the suicide bombers. They believe that they are going to a great reward. To die in a jihad, or "holy war," offers a direct passport to Allah and Ali, the revered son-in-law and cousin of the prophet Muhammad. To kill large numbers of infidels in the process is only a greater glory. They may receive a final blessing in a secret ceremony before embarking on their sacred mission. Then they ram their trucks through enemy barricades, detonate their deadly cargo and destroy themselves along with their adversaries--all the while wearing a serene smile of inner peace (Staff. 1983, November 14, p. 79).

In a psychological climate prompting images such as these, it is little wonder that one of the first suspects in the Oklahoma City bombing was Islamic. Yet, beyond the fears of harm being inflicted on non-Muslims are concerns about the rigidity of Islamic laws applied to members of their own faith. Westerners are disturbed by extreme examples they have heard about. These include death by

stoning for extramarital sex relations (zina) where the offender is a married person and 100 lashes for unmarried offenders; 80 lashes for unproved accusation of unchastity (qadhf) and for the drinking of any intoxicant; and amputation of the hand for theft.

David Newsom has noted that Americans have associated Islam with the imposition of restrictive customs. He wrote that "attention to social customs based on Islamic legal code reinforces stereotypes, identifying Islam with polygamy and the seclusion of women, the fathers' right to contract daughters in compulsory marriage, as well as harsh forms legal justice"(1987, p.6).

Contemporaneous with Western stereotypical views of Islamic law are those held by Muslims against Westerners. Even a person classified by many Westerners as one of the less vilifying Islamic spokespersons, Prime Minister Mahathir of Malaysia, has articulated a view of Westerners that seems to pervade the leadership of the Islamic World. In a Keynote address to a 1993 international seminar on religion and society, he found concern with predominantly Christian Western societies because they separated religious life from the secular. He alleged that "the relation between members of western society is now largely based on material gains and sensual gratification . . . . The community has given way to the individual and his desires. Inevitably the result is the breakdown of established institutions. Marriages, family, respect for elders, for conventions, for customs and tradition have all but disappeared. In their place emerged new values based largely on rejection of all that relates to faith. And so there are single parent families which breed future incests, homosexuality, cohabitation, unlimited and unrestrained

materialism and avarice, irreverence, disrespect for all and sundry, and of course rejection of religion and religious values" (1994, p.6).

In light of all the preceding statements, it appears fair to say that more study and understanding of Islam vis-a-vis the West can be undertaken in order to open more effective channels in international/intercultural communication. Consequently, this paper addresses Islamic world views and values as they undergird the communication process. When discussing world views in Communication Between Cultures, Samovar and Porter tell us that "knowing about religions can help us understand values and behavior or at least find explanations for perceived behavior" (1995, pp. 116-117). This is particularly true of Islamism because, as will be seen, from its inception it has been more than a religion--it has been an entire way of life for its adherents.

First, a proviso. Generalizations about Islam, possibly more so than other religion, are difficult to make. Islam, with one billion one hundred million people, is the second largest religion in the world (World Almanac, 1997, p. 646). The Islamic world includes forty-five Muslim countries that extend from North Africa to Southeast Asia--also it has significant Muslim communities, with over 9 million in Europe, upwards of 60 million in the former Soviet Union, and some 3 million in the United States (Esposito, 1987, p.10). Most Americans have tended to identify Islam as primarily an Arab or Middle Eastern religion. But the vast majority of Muslims are non-Arab; the four most populous Muslim communities are located in Asia: Indonesia, Bangladesh, Pakistan, and India (Esposito, 1987, p. 11). In short, Islam is diverse and takes on contrasting emphases

and characteristics while being situated in many different countries and cultures. It appears in a fundamentalist guise in countries such as Iran and a syncretic guise in others such as Indonesia. In some countries that have a Muslim majority, there are traditional Islamic structures whereas "in most, there is a clear separation between government and religion. In such cases, these governments share the concern of outsiders over the activities of fundamentalist Islamic movements within their borders" (Newsom, 1987, p.7). Thus, despite the commonalities of Muslims, this study must acknowledge the plural aspects and delineate world views and values within the international body of Islam.

FOUNDING PRINCIPLES OF ISLAM

In order to understand the communicative implications involved, an overview must be made of the emergence and early development of Islam. While the religion can be greatly misunderstood today because of the propensity to assign to it a singular, monolithic world view, it is highly significant to study its origins, at a time in which there was an even more holistic, unifying religious structure, one that was not exposed to such a multitude of environments and external influences.

Despite the fact that the vast majority of Islamics, even the Iranians, are not Arabic, the religion was established and had its spiritual and formative cultural traditions in Arabia. Most historians have dated the emergence of Islam with the preaching of the Prophet Muhammad in the early part of the seventh century and his

establishment of the first Islamic community state at Medina in 622 A.D. (Esposito, 1987, p. 11). But obviously the religion did not just miraculously appear at that time. Muhammad is considered the last in a series of prophets, along with Abraham, Noah, Moses, David and Jesus. And Islam is considered the youngest of the world's major religions, with "its conceptual roots in Judaism and Christianity. Muslims see their religion as a combination and rectification of the Judeo-Christian tradition. The Jewish scriptures and the prophetic mission of Jesus are incorporated by reference in the Quran. The Quran teaches that God, the same God known to the Arabians as Allah, favored Jews and Christians by revealing His truth to them in holy books, but they "deviated from what was revealed and fell into error and corruption" (Lippman, 1995, p.5). These major religions were all monotheistic, sharing the conviction that God is one, and each featured prophets, Scriptures, and moral universe; Islam's ethical code is similar to that of Old Testament Judaism. In fact, Muhammad's initial struggle was against polytheists.

Nonetheless, significant differences did demarcate Islam. A major one that has precipitated numerous debates and concerns over the centuries pertains to the subject of church and state. In its classical form, as exemplified in Muhammad's constitutional entity established at Medina, the Islamic state inextricably combined religion and secular law. It tied all Muslims together, personally and publicly, into a holistic ethical and statutory system. All Muslims constituted a community, ummah, a brotherhood of believers based upon "a shared faith whose identity, unity, and solidarity is supposed

to transcend all other loyalties (family, tribal, national)" (Esposito, 1987, p. 12).

Esposito (1987) emphasized that from the earliest period this distinguished Islam from Judaism and Christianity. "The Islamic community was a society in which religion was integral to all areas of life: politics, law, and society. To be a Muslim was to be a member/citizen of a religiopolitical community that was guided by God's revealed will and governed by his messenger, Muhammad, who was both prophet and head of the community/state in Medina. Islam, then, is a total way of life. For Muslims, belief that religion is not separate from, but rather organically related to, the state, encompassing both private and public life, is rooted to the Quran and the example of the Prophet" (p. 12).

The structure of this religiopolitical community was clearly established. Islam is an Arabic word that means submission, and Muslim means one who submits. Allah, the eternal deity, revealed his will to the Prophet Muhammad. The Quran, taken as the literal word of God, was transmitted through Muhammad and not written by him--in fact, Muhammad was illiterate, unable to read or write. This was espoused as reinforcement for his claim to have received the revelations of the Quran directly from Allah. In the Quran, Allah says to Muhammad, "Never have you read a book before this, nor have you ever transcribed one with your right hand. Had you done either of these the unbelievers might have justly doubted" (Lippman, 1995, p.37). At the time of Muhammad's death, the Quran still was not composed, but existed in fragments of what Muhammad had been heard to say; they were scribbled on parchment, bones,

skins and etched in the memories of his followers. The caliphs, began the task of making it into an authentic text, and it was completed in the time of the third caliph, Uthman (644-646). This symbol of the oral communication tradition was recorded by a Committee headed by Muhammad's former secretary, and it was never to be revised.

The Quran is the literal word of God, the fundamental, immutable source of Islamic doctrine, transmitted through Muhammad. A second source, subordinate to but decisive on matters not specifically addressed in the Quran, is the sunna (path of Muhammad), the words of Muhammad recorded in the hadith, i.e. the compilations of his utterances on religious practice, social affairs, and Quranic interpretation.

These sources were incorporated into a body of law called the shariah, a corpus providing the Muslim way of life. The Quran and hadith gave no distinction between doctrine and law or between church and state. Whereas some of the pronouncements of these documents were "elaborately specific on some points, such as the rules governing inheritance, they are vague and sometimes contradictory on others, such as the kind of government an Islamic society should have. The issues that were left undefined, either because Muhammad had no occasion to address them or because they were unknown and unanticipated in seventh-century Arabia, have been the subject of a continuous and frequently unsuccessful effort to codify sharia in a way that all believers would accept" (Lippman, 1995, p. 71). Islamic jurisprudence is subject to change with time and circumstance, and therefore is subject to dispute and

disagreement as is any other jurisprudence. This is what makes the analysis of the Islamic world view particularly difficult. Because there is no distinction between church and state, decisions affecting one cannot be made without inherent consideration of the other.

In order to give a clearer perspective on Islamic laws relating to communication, especially the freedom of expression, Mohammad Hashim Kamali, who has studied and taught law in the U.S., England, Canada, Afghanistan and Malaysia, published an extensive analysis in 1994. In it he analyzed the Quranic and hadith provisions on such terms as:

1. Hisbah (commanding good and forbidding evil) This law says that citizens are, as far as their conditions and capabilities permit, entitled to speak and to act in pursuit of what in their enlightened judgment seems good, or they likewise can forbid, whether in words, acts or silent denunciation, any evil which they see being committed. This is a collective obligation (fardkafai) which everyone must participate in. There are directions in a hadith for implementing hisbah: "If any of you sees something evil, [you] should set it right by [your] hand; if [you are] unable to do so, then by [your] tongue, and if [you are] unable to do even that, then denounce it in [your] heart. But this is the weakest form of faith" (Kamali, 1994, p.33).

2. Shura (consultation) This requires the head of state and government leaders to conduct community affairs through consultation with community members. It pertained to government affairs but also relations within a family, between neighbours, between partners in business, between employees and employer,

and virtually all spheres of life. And it entitled every citizen, man, woman, Muslim or non-Muslim to express an opinion on matters of public concern.

3. Nasihah, (sincere advice), is a friendly or sincere counsel to others when one is convinced of the essential benefit of his advice whether it be in social, political, or personal affairs. This should be communicated with a "certain tact and courtesy that is becoming the spirit of fraternity" (Kamali, 1994, p. 37). Like hisbah, nasihah is a collective obligation, with sunna, i.e. hadith, guidelines admonishing against exposing "personal weaknesses" of people and being unaware of the suitability of such factors as occasion, time, and place.

4. Ijtihad, (personal reasoning) , is defined as the effort to deduce, with a degree of probability, the rules of shariah from the evidence and indications that are found in the sources, namely the Quran and the sunna, may expound the rule that is wanting for a particular issue by the direct application of their words, in which case there is no room for deduction by means of ijtihad. However, if they only provide indirect indications, then one can deduce by reasoning and judgment. Incidentally, it is not only a right under Islamic law to carry out ijtihad, it is a collective obligation of the entire community, a collective obligation which is fulfilled even if it is exercised by only some of its members. But, everyone who is capable of formulating an informed opinion and judgment over an issue is encouraged to give it.

To ensure the propriety in the exercise ijtihad, rules are set down to discourage arbitrariness or "unfounded criticism" of others.

It is not valid until it is established through unanimity and consensus.

Individuals used qiyas as a base for their reasoning power, i.e. reasoning by analogy, in which principles or rules clearly laid down in the Quran or hadith are applied to matters that seem similar. Unfortunately, by the eleventh century, a climate prevailed in which it was presumed that the shariah had been thoroughly explored and that ijtihad was no longer necessary. So they "closed the door on it," so to speak.

5. Muaradah (freedom to criticize), meant freedom to criticize and monitor government activity. The citizen was entitled to tell the truth and expose transgression whether this entailed opposing the ruling authorities, a fellow citizen, or anyone engaged in criminality, and/or evil. As with the other areas in which active communication had been encouraged, there was a hadith stating a proviso: "Let no one of you be turned into a tail (immah): that is a person who does good work or embarks upon evil only when he sees others doing the same. It is immah when someone praises or denounces another without reasons merely because he sees others doing the same"(Kamali, 1994,p. 53).

Overall, the early Islamic community offered a set of laws that obligated citizens to speak out and assume collective responsibilities for all levels, such as individual, family, social, legal, and political, all of which were ultimately related to and governed by Allah.

And cementing the collectivity of the adherents, from the time of its founding have been the Five Pillars of Islam:

1. The Shahada (testament of belief), asserts the uncompromising monotheism of Islam. The first part affirms the oneness and unity of Allah. And the second part reinforces belief in Muhammad, to whom the Quran was transmitted

2. Salat (prayer), a highly structured ritual, occurs five times a day: at daybreak, noon, in the mid afternoon, sunset, and before retiring. Some Muslims observe all five times, but now many must ignore some because of the demands on their lives. Friday prayer is congregational and is led by a imam (leader of group prayer). When the authors taught in Malaysia, their week stopped at Friday noon so prayer could be observed, and when one of the authors taught earlier in Saudi Arabia, no classes at all were allowed on Fridays.)

Recently in the Middle East, the sermon at the Friday service has taken on "more overtly political issues, and it may end in exhortations to political action, with demonstrations following the weekly ritual: (Fluehr-Lobban, 1994, p. 27). In predominantly secular countries of the Middle East, currently experiencing Islamic revival, such as Egypt and Tunisia, Friday prayers at times have featured "democratic opposition" or Islamist agitation.

Cultural anthropologist Carolyn Fluehr-Lobban(1994), who spent five years of residence in African Islamic countries, punctuated new uses being made of the pervasive "call to prayer" in that part of the world:

> In these days of generalized Islamic awakening and revival, the call to prayer has taken on heightened symbolic meaning. For example, many of the Islamist groups use the name 'The Call' (Da wa) for their organizations and publications. Furthermore, responding to public pressure from Islamist sympathizers, the call to prayer is often broadcast interrupting daily radio and

> television programming even in a highly secularized nation such as Tunisia. . . . On television, pictures of the holy places of Mecca and Medina, the Kaba [sacred shrine ofIslam at Mecca], or a famous sheikh chanting the call to prayer may be shown" (p. 77).

Most important here, however, is that ritualistic prayer is a pillar of Islam.

3. Zakat (mandatory almsgiving), institutionalizes the Islamic value of sharing, as stressed throughout the Quran. Muslims give 2-3% of their wealth per year to the less fortunate. Their definition of a virtuous life includes charitable support of widows, wayfarers, orphans, and the poor. It is another way in which they can "live in a way that contributes to the general welfare of the community" (Lippman, 1995, p. 19).

4. Savim (fasting during the month of Ramadan). During the ninth month of the Islamic calendar, Muslims fast from sunrise to sunset. Fasting for an entire month is viewed as a form of personal jihad (struggle) with the flesh and worldly appetites. Moreover, it fosters compassion for the hungry and thirsty.

Ramadan serves as another collective and unifying experience for Muslims in which workers fast together and in evening hours, families and friends feast together in affirmation of their obedience to God.

5. Hajj (pilgrimage). At least once in her/ his lifetime, every Muslim who is able has a religious duty to make a pilgrimage to Mecca. The hajj is the most unifying force of Islam today for what

has become a multiracial, international religion with many sects--they all participate side by side in this event, rich and poor, educated and illiterate, male and female. This event symbolizes the egalitarianism which remains yet another value in this religion.

CHARACTERISTIC ISLAMIC VALUES

While the nucleus of the religion's values has been retained over the centuries, Islam has spread throughout the world, and it necessarily has made multiple adaptations to the cultural, political, economic and other forces where it is now situated. And even Muslim groups in the same locales have different philosophies and behaviors.

Prior to its geographic expansion, the religion remained essentially intact for centuries after its founding. A major schism did occur early on, though, which has had a great impact on beliefs and values to this day. The Muslims divided into the Sunni and Shi'i groups after Muhammad's death. The Sunni majority believed Muhammad had not designated an heir, so they appointed a caliph (successor) as head of state. The Shi'i (Party of Ali) believed that Muhammad had designated his cousin and son-in-law, Ali, as his successor and that the head-of-state position should stay in the Prophet's family. From that point, two forms of Islamic government existed--the Shi' ites who believed in "divinely inspired" leadership and the Sunnites, followers of sunni, who accepted the temporal authority of the caliphs. Sunnites have been predominant ever since, now constituting some 85% of the Islamic world population. Muslims

have most often been citizens of Sunni-governed states, except in rare situations such as the current one in Iran.

Notwithstanding other turbulent events that occurred in earlier centuries, this study will focus on those more recent years, ones in which changes have occurred that appear to most greatly shape Islamic world views and values reflected in the communication with and within that religion. Historical analysis affirms that "from Muhammad's seventh-century Arabia to the dawn of European colonialism in the sixteenth century, Islam was an ascendant and expansive religiopolitical movement in which religion was part and parcel of both private and public life" (Esposito, 1987, p. 15). As Islam was expanding throughout the world, its adherents immersed themselves in areas featuring different languages, ethnicities, traditions and cultures. They retained the five pillars and bases of their religion while assimilating with their new environments.

After the sixteenth century, Muslim countries throughout the Middle East, Africa, and Asia were colonized by the traders from Europe, particularly British, Dutch, Portuguese and French. Islamic laws were superseded by the colonizers. The influence of the laws and customs of colonization undoubtedly shaped some of the values and behaviors reflected in their communication. In fact, the influence of those Western forces has given impetus to some of the Islamic fundamentalist movements that concern so many Westerners today. Before, reviewing the nature and appeals of those current movements, forthwith is a brief summary of the values generally attributed to the Muslims:

Collectivism. Intercultural communication studies explain that many societies, notably in the Eastern hemisphere, are collective rather than individual. Such is particularly the case with Islam with its umma or world community of believers. As indicated by the pillars of faith and their religious laws affecting freedom of expression, Muslims have transcended personal and even state boundaries in order to retain their identity and belief that sovereignty rests with Allah. In giving umma its exalted position with Muslims, Fluehr-Lobban tells us "the idea of the group (jama'a) in Islamic society is fundamental to the powerful collective consciousness that the religion of Islam promotes. It is expressed in its most all-embracing form in the concept of umma, the world community of believers, some one billion people from widely differing cultural backgrounds. Umma derives from jama'a and connotes unity within the collective" (1994, p. 50).

Because of the hostile setting in which Muslims often have been situated since the outset, both physically and socio-culturally, they have found refuge in the concept of umma. One analyst has perceptively suggested that incorporating the basic creeds and Five Pillars as the "genetic code" constituted a means by which to "maintain and perpetuate the Muslims' membership in the umma and to validate it on a daily and repetitive basis" (Israeli, 1993, pp. 25-26).

Egalitarianism. The egalitarian value of Islam is symbolized by the garments worn, the group functions described Islamic Pillars (e.g. prayers, pilgrimage) and the application of citizenship responsibilities described above (e.g. Hisbah, Nasihah, Muaradah).

Muslim and Arab society are egalitarian in fundamental ideology of religion, family and community. And the rhetorical appeal to religious tenets of equity arouses feelings of hatred towards the "tyrants" who lead their luxurious lives in blatant disregard of the masses' needs, and "rallies the dispossessed and wretched of the earth to its flag" (Israeli, 1993, p.32).

That difference between ideological words and realities also is cautioned by Fluehr-Lobban who observed the great discrepancies between rich and poor in the major metropolitan areas of the Middle East. She likened the Islamic maintenance of the egalitarian ethos to the myth of democracy in America. It "is powerful ideology that can be drawn upon to mobilize masses of people to shape everyday interactions. But the historical record is filled with evidence that class differences have been pronounced" (1994, p. 105).

Fatalism. Many scholars have held that Muslims are fatalistic, and that the fate of the individual is sealed at the moment his/her soul is created. In their communication text, Samovar and Porter have said that the Islamic tradition "emphasizes fatalism, " and that is why it is so difficult to understand from a Western perspective (1995, p. 121). Indeed, there are many Quranic passages that could be interpreted to support fatalism, such as "Nothing will befall us except what Allah has ordained" (Lippman, 1995, p.76).

Yet, there is a difference between the belief that all events on earth conform with a divine plan, and with the Quran's and Muhammad's instructions to do good works and live virtuously in order to find favor with Allah. Although the issue is unclear, it might not currently be accurate to say that Islam emphasizes fatalism. The

issue of divine omniscience and human freedom has undergone serious dispute in the Islamic world. The Muslims who are active in the world today, peacefully and otherwise, appear not to leave their fate to Allah; instead they are following a dictum that "the Quran teaches submission to the will of Allah, but it also teaches that God will not change the fortune of a people unless they change it themselves" (Lippman, 1995, p.76). And we assert this despite occasional anecdotal evidence to the contrary, such as regularly watching thousands of Malaysian bikers dart in front of cars as if they are leaving the driving to Allah. We did find that fatalism was not seriously expressed. Instead, in saying "God will provide," they still thought deeds and constructive accomplishments were in the hands of humans as agents of change.

One enigmatic phenomenon among Muslims is the use of phrases such as "Insha' Allah," (if God wills it). We discovered that the Muslims found it difficult to say "no." Thus, they invariably would reply to a request affirmatively, and imply that only an act of fate could intervene. This type of interaction also was observed and addressed by Fluehr-Lobban who rhetorically asked if such references "reflect or shape a world view that is fatalistic?" She aptly corroborated that such comments were often a "softer, less direct way of saying no, [relying] on the well understood set of phrases and meanings that place ultimate determination with God, but the personal responsibility with the individual" (1994, p. 56).

Verbalism. Throughout the history of Islam, the power of the word has reigned supreme. This is especially true of Arabic, the language in which the Quran was transmitted to the Prophet by

Allah. Even today, all Muslims, regardless of nationality, must use Arabic in their daily prayers. This gives adherents yet another commonality and, in areas where Arabic is not spoken, it promotes their communal spirit and exclusivity from non-Muslims.

Whereas other religions express much in music, in Islam the word is used, "giving verbal communication a unique importance. . . . Some of earliest Arabic classical writers spoke of poetry and oratory as the two arts which Arabs most admired and in which they most excelled. Both of them are of course arts of political persuasion" (B. Lewis, 1988, p. 10). In Saudi Arabia, in December, 1981, at a going-away party, a gift to one of the authors was a Quran, inscribed by a student, who wrote with pride in his language: "Please read this and try to understand it. Translation from Arabic to English is not as impressive as actual Arabic script."

In early Islamic history, Bedouins practiced the art of recitation, and at least one member of every clan memorized and presented poetry in order to entertain or educate his community. The recitations would occur as soon as the camp was settled at night. The audience actively participated, breaking in with commentary or recitations of their own. Poems of the ancient Bedouins extolled the bravery of warriors. The ancient odes also typically praised people's "skills in the verbal arts of rhetoric and argument, as well as generosity and hospitality" (Fluehr-Lobban, 1994, p. 45). The significance of the word is stressed in Muhammad's "oft-recited hadith. . . that the ink of the writer is more precious than the blood of the warrior" (Fluehr-Lobban, 1994, p. 45).

ISLAM IN MODERN TIMES

Colonialism and Western imperialism have had their impact on the Islamic world view. Whereas religion had been inseparable from the secular in independent Muslim states, those states throughout Africa, the Middle East, and South and Southeast Asia were reduced to European colonies. By the nineteenth and twentieth centuries, European legal codes had replaced many Islamic laws. Additionally, Western educational reforms had effect on Islam. "Traditional political and religious elites saw their power, prestige, and way of life (customs, values) progressively altered by new, modern, Western-oriented classes of professional and technocrats.

By the second half of the twentieth century virtually all countries with Muslim majorities had become sovereign nation states (Esposito & Voll, 1996, p.3).

Thus, it is not accurate to assert, as some have done, that in present-day Islam "there is no separation of church and state" (Samovar & Porter, 1995, p. 120). Such is a static evaluation of the original Muslim world view. Moderate leaders in many Islamic states are walking a tight rope, trying to persuade their followers to accept the good about the West, some of their democratic policies and particularly their educational, technological and scientific innovations separately from their social and religious behaviors. While most Muslim countries have adopted Western models of political, economic, educational and legal development, "their citizens have not fully appropriated intellectually and psychologically their

implicit values. While an elite minority has accepted and become fully acculturated to a Western secular world view and system of values, the majority has not internalized a secular, rationalist outlook" (Esposito, 1991, p. 195). The traditional non-acceptance view cuts across the spectrum of classes in Islamic society, and their leaders are at various stages of change: They advocate "Islamization" of some aspects of modernization, especially science and technology, cautiously accepting and subordinating them to Islamic values and purpose and assuming that they can be separated from Western values and mores. Thus, they are being "less anti-Western and polemical in their rhetorical approach" (Esposito, 1991, p.211). They want an active employment of the ijtihad. Still there are Islamic leaders who are less moderate and tending to be fixated by the past. They want reversion to the time when all laws were determined and the door was closed on the ijtihad. These leaders are bound, but the classical manuals and laws have some diversity to them, and the Islamic tradition of discussion and debate can be encouraged as a means for them to reinterpret the values that inform their institutions.

Unfortunate classical laws are applied occasionally. One of the authors arrived in Saudi Arabia less than a week before a man was stoned to death for raping a young boy. There are still hands cut off for theft. But such cases are rare even in what some might call the most primitive of Islamic nations. And, there still is gender inequity as well as some incomprehensible cruelty to women in limited situations.

Before suggesting the communicative direction in which we can travel to connect with both the moderate and the more traditional leaders of Islamic nation/states, a final Muslim segment must be acknowledged: the terrorists and radicals. There are groups and individuals who advocate and inflict violence in the name of Islam. These groups have made strong appeals to local religious gatherings. This prospect is exacerbated because of the oral and verbal tradition. Adherents have been taught to take action when they feel the faith is threatened. They speak out. Islam encourages unity and overt expression, and dissent in religious terms is common. In fact, "many, perhaps most, Muslims approve of religious activism in that cultural and social sense: few approve of violence and murder carried out in the name of Islam by such groups as Hamas among the Palestinians and Algeria's Armed Islamic Group" (Lippman, 1995, pp. 182-183).

There is no unity within the "radical" Muslim groups, just as there is none within the many other political and social configurations that comprise the Muslim world. Radicals must be recognized but should be seen as the isolated, united minority that they are. Nonetheless, there is a new fervor of individuals and nongovernmental groups to assert Islam as an alternative to secularism, materialism, and perceived corruption and immorality.

CONCLUSION

Perhaps the Muslims do not completely understand the non-Muslims of the West-- many of us can empathize with their reaction to modernism and its standards. The non-Muslim West has tended

tended to impose its ideology on that billion plus people in the world. Whether they are highly conservative or moderate reformers, we can practice with them the communication principles we preach about openness, provisionalness, empathy, and equality. We can learn the issues and address them, not necessarily with acceptance but with understanding. It has been said that we need to incorporate into our perspective and basic education "the idea of a shared Judeo-Christian-Islamic heritage, where both convergent and divergent forces have operated. Such an approach does not weaken the West but strengthens our world view" (Fluehr-Lobbin, 1994, p. 170).

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